

INTER RACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



WE IRISH CAN'T BE NEUTRAL

Thomas F. Doyle

.

COMMUNION BREAKFAST IMPRESSIONS

Margaret McCormack

.

A VENTURE IN PERSONAL HOLINESS

Emanuel A. Romero

.

WHAT PRICE PREJUDICE

EDITORIAL

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EDITORIALS • REVIEWS • STATISTICS



Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

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THE REGISTRAR

INTERRACIAL REVIEW

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is full recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
— *Jacques Maritain*

- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other."
— *Rev. John M. Cooper*

- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
— *Carlton J. H. Hayes*

- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.

- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
— *Rev. Francis J. Gilligan, S.T.D.*

- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

November—1940

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INTERRACIAL REVIEW

The INTERRACIAL REVIEW is published monthly at 20 Vesey Street, New York, N. Y. Ten cents per copy; one dollar per year.

Entered as second-class matter, November 13, 1934, at the post office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 28, 1929.

Address all communications regarding advertising to the INTERRACIAL REVIEW at the above address. Telephone, REctor 2-5417.

The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ..	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	30,890

Number of Catholic Negro Churches	221
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	35,026
Priests Engaged in Colored Missions	300
Sisters Engaged in Colored Missions	1,100

Negroes in New York City	327,726
Negroes in Chicago	233,000
Negroes in Philadelphia	219,000
Negroes in Washington	132,068

Christianity Disowns Race Privilege

The Vatican radio on October 1st delivered one of the several lectures against racialism which it has broadcast in German to Germany of late, the title was, "Christ and development of human personality."

We can read in the Bible how Christ demanded of the individual to take his choice. Faith, He considers, is a voluntary act of the individual — according to their faith men will be blessed or damned. It is of no avail to be of Abraham's stock, Christ and Christendom cannot recognize privileged races. Each person is gauged according to his or her purely personal decision. Though society and community play at a great part, it is the individual soul to which mercy is accorded. It is the personal and individual task of each man or woman to emulate Christ and follow His path. Responsibility is personal and so is the judgment.

In Christian teaching, social differences fade away and lose their importance. Christendom knows of no special clauses depending on race or social position; the message of Christendom is universal, destined in the same way for rich and poor, noble and common, gifted and simple. Man has not been created to be a slave. There are sacred rights and prerogatives of the individual which every community must respect. They include the natural right to choose and exercise one's religion, to profess one's faith, to refute whatever is contrary to the faith adopted. Threats and compulsion on the part of the community intended to prevent the individual from exercising these rights are unjustified and must be condemned.

This Month and Next

In this issue THOMAS F. DOYLE points out that Americans of Irish extraction should have a sympathetic understanding of the plight of the Negro. Both races have known the evils of landlordism. Mr. Doyle is the author of the pamphlet "The Sin of Anti-Semitism" which originally appeared in *The Catholic World*. We recommend his article, "We Irish Can't Be Neutral," to all our readers. . . . Among those who attended the Interracial Mass and Communion Breakfast, sponsored by the Catholic Laymen's Union, was MARGARET McCORMACK whose poems have appeared in the REVIEW. Miss McCormack tells of her interesting impressions in this issue. This gifted young writer is a recent graduate of Manhattanville College of the Sacred Heart. . . . Also in this month's REVIEW we have the interesting story of the Catholic Laymen's Union by EMANUEL A. ROMERO, a frequent contributor. Mr. Romero, a Catholic Negro, is very active in the Catholic interracial movement. . . . This month, in addition to his regular column, THEOPHILUS LEWIS reviews *Dusk of Dawn* by W. E. B. DuBois.

Conference Adopts Resolution

The following resolution was adopted at the Interracial Conference sponsored by the Catholic Laymen's Union and held at the DePorres Interracial Center:

"WHEREAS up to now it has been impossible for skilled Negroes to get jobs in the defense industries that are today in need of more trained men and,

"WHEREAS every effort should be made to secure our national unity and to bring about the greatest efficiency in our national defense program and,

"WHEREAS the loyalty of the American Negro has been proverbial in the history of our country,

"WHEREFORE BE IT RESOLVED that we urge President Roosevelt to issue a declaration that the policy of the United States is opposed to discrimination on the ground of race, color or creed and to publicly call upon all manufacturers who have defense contracts to agree to employ a fair proportion of trained Negroes within their plants."

* * *

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20 Vesey Street, New York, N. Y.

Published Monthly by the

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Vol. XIII

NOVEMBER, 1940

No. 11

WHAT PRICE PREJUDICE?

Everyone will agree that a policy of discrimination in the field of employment applied against a large group of American citizens would impair our national unity. It is also clear that national unity is essential to the success of our defense program. Again, it is generally known that many of our defense industries are hard put to find enough skilled labor. Under all these circumstances no one would expect that there would be any employment discrimination by these industries.

But, consider this: Recently the great expansion of the aircraft industry caused several large concerns to make announcements in the daily press that skilled mechanics are *urgently needed*. One aircraft company has launched a huge training program wherein 8,000 young men are to be enrolled as mechanical apprentices in order to overcome the present shortage of trained mechanics.

In the meantime, and while these preparations were under way, seventeen young men, all graduates

of the Manhattan High School of Aviation Trades, applied at these plants for employment. They had the necessary requirements and credentials. Their classmates—with the same training—were all accepted. But these seventeen young men were rejected by three companies! They were Negroes!

Several organizations have joined together in a determined effort to remedy this outrageous discrimination. The representatives of one of the organizations have been referred from one official to another, from one department to another. Up to now their efforts have met with delays, alibis, and buck-passing. They have been told that "it is being seriously studied." But nothing has been done, although these companies are in dire need of more mechanics!

Fortunately it is the determined purpose of this committee to keep everlasting at it until justice is secured for these seventeen young Americans, for the Negro group in America, and in order that our national unity be insured and our democracy vindicated.

We anticipate that public opinion will rally to the

support of the committee and that the wrong will be righted.

We believe, too, that this issue will serve to convince the American people of the enormity of the offense of race prejudice, race discrimination. It must be evident to all that racism is for the totalitarians and the dictators; it must find no sanction in America.

The 369th Prepares

In January of this year the 369th Coast Artillery will go into training at Oswego, N. Y. Many of the great audience who attended the regiment's review in the Armory at Fifth Avenue and 142nd Street, in New York City, on November 10 expressed the wish that every young man in the nation might have been present to see the example set by this magnificent body of men. But the event was more than a mere review; it was a spontaneous and inspiring tribute paid by over a thousand of the flower of Negro manhood to a white man who was honored and respected: Brigadier General Joseph A. S. Mundy, former commanding officer of the regiment when it was the 369th Infantry, N. Y. National Guard.

With Lt. Colonel Chauncey M. Hooper, a Negro, taking over the command in the 369th's new phase of existence, the last step is taken in placing the entire fate of the regiment in Negro hands. One by one, through its long and honorable history, the regiment has seen the white officers replaced by Negroes. In every case such replacement has been accompanied by progress and by general satisfaction among men and command alike. By some of these former white officers as well as by old officers of the "Fighting Sixty-ninth" who were present at this affair, many an instance was recalled in the past history of the 369th and of the Ninth and Tenth Cavalry that entirely dispelled the widely advertised notion that white man and colored man can never fight side by side, or that no white man can conceivably, under any circumstances, accept a Negro's authority.

Though they may be familiar to some of our readers, there is always point in recalling the "Famous Firsts" which illumine the 369th's story in the World War of 1914-1918.

The 369th was the only volunteer regiment raised for the War which got to France. It embarked as part of the first 100,000 of the American Expeditionary Force.

It was shipwrecked three times en route to France; due to the wretched transport facilities allotted to it.

It was the only regiment in the history of the United States to carry the State flag throughout the War.

It was the first American regiment to serve as an integral part of a foreign army.

The first American privates in the Army of France to receive the *Croix de Guerre* were from the 369th: Henry Johnson and Needham Roberts.

The Regiment was cited by the French High Command (approved by the American High Command) for Extraordinary Gallantry in Action, and its Colors were decorated with the *Croix de Guerre*.

It was the first regiment of the Allies to reach the Rhine.

It served 191 days in action; the longest of any American regiment. It never lost a man by capture or a foot of ground.

It was the first combat regiment home and first to march up Fifth Avenue under the Victory Arch.

To the "firsts" of the Regiment's past was added a first for the future: the presence at the review of the newly appointed Brigadier General Benjamin O. Davis, ranking military man of the 13,000,000 Negroes in the United States. "May God keep this country out of war!" was the sentiment expressed by both General Mundy and General Davis in their conversation; but hateful as war is, the work of preparing peace by preparing to meet war's threat goes on. As it goes on, the Negro is found in the front ranks of of the country's defenders.

Democracy Takes A Beating

A study of the recent election returns reveals glaring discrepancies and violations of American democracy. It can be said that democracy took a beating at the polls. We are not referring to the Roosevelt victory. We mean the undemocratic situation in which one voter in South Carolina equaled almost ten in Connecticut, or West Virginia, more than four in Washington, and over seven in Maryland. All of these States were in the Roosevelt column so we cannot be accused of partisanship.

Each of these States has eight votes in the electoral college, yet South Carolina's eight was determined by 86,000 voters, while Connecticut had to cast approximately 800,000 ballots, Maryland 614,000,

Washington 380,000 and West Virginia 830,000. Obviously it is farcical to say that at the polls each voter was his neighbor's equal. And what has happened in States Rights?

Listening to the results over the radio or reading them the following day in the newspapers puzzled citizens wanted to know "How come"? Brushing aside explanations based upon red tape qualifications for voting the answer is simple. Each white South Carolina voter voted not only for himself but also for a number of disfranchised Negroes. Comparing his vote with that of a Connecticut citizen he voted not once but ten times.

The entrenched political machines of Northern cities are amateurish, inefficient, creaking jalopies as compared to the up-to-date easy to operate streamliners of Carolina. The favorite illegal trick of corrupt city machines is to have a "repeater" vote at different polling places, at different times, under different names. But in South Carolina it is made simple and easy. Go to the polls, cast only one ballot and immediately you wield the same influence as ten voters in another State. Nothing illegal about it and the law protects you! You have done your duty as a member of a democratic society!

South Carolina accomplished this by denying the right of suffrage to Negro citizens. In totalitarian fashion the privileges of democratic men are denied. The only excuse for this denial of the rights of citizens is a difference in the pigmentation of the skin. The lack of education, property or money is a sham excuse. Our free public-school system is expanding and in the North citizens benefiting from W. P. A. and relief funds were allowed to vote. All of the so-called impediments to a Negro voting could be removed if these slates would follow the democratic way of life.

Two corrective measures are suggested to eliminate this obvious injustice to the other states. Electoral votes could be appointed according to the actual number of votes cast or the electoral college could be discarded in favor of a total popular vote. However, neither of these remedies would be just or democratic. The remedy is simple. Allow the Negro to exercise the franchise to which he is entitled as a citizen; provide him with educational facilities; give him vocational and employment opportunities that will free him from the blandishments and enticements of politicians. In brief, the Negro should have *all* the rights and duties of democracy.

Consumer Cooperation Among Negroes

It is estimated that 120,000,000 people have memberships in cooperatives in forty different countries. In the United States alone, where the cooperative movement is growing more rapidly than elsewhere, more than 3,000,000 workers have enrolled in organizations modeled along Rochdale lines. The cooperatives have been highly effective in mitigating the effect of unemployment and excessive prices.

Although their needs are admittedly greater, less cooperative enterprise is found among Negroes than among any other racial or national groups in the country. Finnish, Lithuanian, Polish, French and Italian immigrant communities have strengthened their economic position by well-organized cooperatives; but the Negro, considering how large a percentage he represents of the country's population, has been surprisingly lax in following their example. Regret is occasioned, not merely because cooperation brings material dividends, but because it also helps to build greater self-reliance and self-respect.

Some day there will be a wider recognition of the importance of cooperatives as instruments in establishing closer and more equitable relations between white and colored Americans. In our June issue, Father Thomas I. Conerty, of Holy Rosary Church in Brooklyn, N. Y., described how the establishment of a cooperative store in his parish became "an example not only of tolerance, but of active cooperation between the races." Indeed, one of the principles of cooperatives, as he pointed out, is that there must be no distinction of color, race or creed.

It is our earnest belief that Negro participation in the cooperative movement should be encouraged as much as possible. In densely populated Negro communities, it is obvious, of course, that all-Negro cooperatives must be the rule. Where it proves profitable, it is a splendid thing. In recent years, however, many of these Negro associations have encountered difficulties. One factor that militates against them is that Negro workers are usually among the worst sufferers in times of depression and unemployment.

The program for interracial harmony and friendship is considerably aided by cooperative ventures which afford members of the two races an opportunity to meet on grounds of common interest and to form a more just estimate of each other's character and worth. Cooperative group meetings are valuable

in affording the races a chance to get together in an atmosphere of friendly discussion. Papal endorsement of workers' associations is a direct invitation to Catholics to aid the cause of interracial amity. Any movement that permits Negro wage earners to work with their white neighbors in enterprises that promise economic advantage to both, is bound to lead to result of deeper and more fundamental significance. The fine qualities of the Negro, his adaptability, genial humor and innate good sense, soon become apparent under such favorable conditions. The sense of brotherhood is deepened by mutual labor and an outlet is afforded to Catholics to give concrete expression to the ideals so eloquently set forth in the writings of the Popes.

Thanksgiving

When I was a child,
I used to wonder why
My Lincoln-liberated brother
Should celebrate Thanksgiving Day, as I
And all my white friends did.
His great-grandmother's mother
H hadn't been a Pilgrim, cold
And hungry and Indian-frightened—
Not so I'd been told.

All this was when I was a child.
I have since learned
The meaning of the word
Pilgrim, and the word Thanksgiving,
And a hundred other words like Freedom
And American. — And I have heard
Enough of prejudice and hate
To make me think
That even Lincolns, sometimes, come too late.

* * * * *

And I have ceased to question why,
Because, my brother, I have found
Our mutual Thanksgiving up behind the Sky
Where, arm in arm, Francis and Martin walk
Among the Blessed dead,
Feeding immortal sparrows on celestial crumbs
of bread.

—Margaret McCormack

Notes From XAVIER UNIVERSITY

The First Catholic College for Negro Youth

XAVIER ALUMNI HOME-COMING

Gala festivities greeted returning sons and daughters of the "University of the Mississippi Valley," Xavier University of Louisiana—the fastest growing university in the nation, on the occasion of the annual "Home-coming Classic" of the gridiron. Holy Mass was offered in the beautiful University Auditorium on Sunday morning to open the activities of the week, October 13-19. The Rev. Father Edward F. Murphy, S.S.J., Ph.D., Dean of the Department of Philosophy and Religion at Xavier, was celebrant. He delivered a very interesting sermon calling to mind the importance of rendering to God that which is His.

From October 14 to 17, various classes staged programs in an effort to create the true "Home-coming Spirit." The annual "Miss Xavier, Queen of the Home-coming" contest closed on the morning of the seventeenth, and lovely Miss Audrey Elliott, charming junior and member of Delta Sigma Theta sorority who is a native of Norfolk, Va., was announced as the winner.

FOOTBALL GAME

A thrilling grid game in which the University was victor over the vaunted Lane College Dragons of Jackson, Tenn., scoring the seventh consecutive victory for the Xavier Gold Rush at home. Xavier has not lost a game in New Orleans since '38. This victory puts the University in the lead for the National championship. It made a perfect day for loyal alumni and alumnae.

STUDENTS

Evidence of Xavier's place in the national educational sphere may be obtained by considering the many places from which students come to attend the institution. In the "Home-coming" program "Maids attending the Queen" came from South Carolina, New Jersey, Illinois, Alabama, and Mississippi.

WE IRISH CAN'T BE NEUTRAL

By THOMAS F. DOYLE



I recall vividly my first glimpse of the great symbol of liberty that stands in New York harbor to welcome the stranger in the New World. Having heard so much of America, of American democracy, what Irishman could but rejoice, for all his proud loyalty to the land where childhood, youth and early manhood had been spent, that he was to walk among men who cherished the ideals and dreams that Ireland had fought so long to realize? I came as a friend among friends, eager to learn, to observe, to merge myself in the life of free America. Behind Bartholdi's tribute loomed the salutatory spirit of Lincoln, of all Americans the greatest, because he was the simplest, the most human, the most democratic.

I saw the miracle of skyscrapers conjured out of the wealth and beauty and skill of America. Life was new and exciting in this marvelous city. There was fascination in the endless streams of automobiles, the bustling subway crowds, the gaudy brilliance of Broadway, the Gothic majesty of St. Patrick's towering above midtown suburbia. Not until the setting had grown familiar did the actors on this great stage begin to assume prominence. Their faces were the faces of all nations: Latin faces, vehement and sparkling; Slav faces, broad-cheeked, impassive; Greek and Armenian faces, with dark, brooding eyes; fair-skinned Teutonic faces; the eager faces of East European Jews. I saw the faces of Negroes, some pure black, some brown, some scarcely darker than my own. These, above all, were the faces that most deeply stirred my interest. These were the faces of men whose forebears had been slaves, and whose emancipation had put authentic seal upon that great document of 1787 we had read about in an Irish school years before. As they passed in crowded streets, I heard their strange, soft voices, their easy

laughter. Inwardly I gave praise to America, who had given them not only freedom, but the right to work, to live, to walk with upright heads among her white sons.

In time I became an American myself, pledged unreservedly to the doctrines set forth in the Bill of Rights. I am still loyal to these great principles. But I have lost some of my early illusions. Who will deny that the principles of equality, of justice, and even freedom itself are being constantly violated? From books, magazines and newspapers I gleaned the sorry details. From the lips of men whose knowledge was gained from first hand investigation and contact, came the story of the 13,000,000 Negroes, the brothers and sisters of those who, in my uninitiated days, I had thought to be as free and unfettered as any white worker. They told me, in short, what the perverse teachings of racism mean to the lives and happiness of the dark American.

They told me about the Deep South, where black and even white sharecropper families exist in actual slavery, bound to lifelong servitude by debts they can never hope to liquidate. They spoke about the squalor and degradation of black ghettos, the excessive rents and overcrowding with which the Negro is handicapped, the discrimination that bars him from many industries and that makes him unwelcome in labor unions. They told how hard it is for him to obtain a fair representation in the country's civil service, in her army and navy, and what the stigma of social segregation has meant in tears and humiliation to the colored citizen.

Not only have they deepened the sense of injustice among these millions of native-born Americans, but internal peace and harmony, and even economic progress, are threatened by these evils. Efforts to alleviate these conditions are more imperative now than ever. It is my belief that the work being carried on by interracial agencies, to be amplified and strengthened, must be made better known. I believe that not only is the Catholic American called upon to participate in the task of restoring the integrity of American democracy, but that the millions of Catholics of Irish birth or descent should have an especial interest in this crusade. There are among interracial workers many who bear Irish names, but the vast group of

Irish Catholics have shown a marked apathy toward the Negro as a group. Since the Irish are instinctively democratic and have, in their own chequered history, struggled mightily to achieve the same basic rights now being denied the American Negro, a common ground of interest exists between them.

For centuries the Catholics of Ireland suffered under penal law that denied them the right to free worship. Every effort was made to deprive the people of the means of education. No Catholic could vote or hold office under the Crown unless he first took an oath that the Catholic religion was false. (Even today, it is interesting to note, a Catholic is virtually barred from holding office under the Government of Northern Ireland.) The eldest son of a Roman Catholic, by declaring himself a Protestant, could become the owner of his father's land, and the latter became merely a life-tenant. No Catholic was permitted to purchase land, or even to take a lease of land for longer than thirty-one years. A whole code of laws was devised to keep the people in economic bondage and to destroy Irish trade and commerce.

Religious freedom has never been denied to the Negro in America, but other basic rights are denied just as they were to the Irish of the seventeenth and eighteenth centuries. In the Southern States, as was the case in Ireland, landlordism has been the cause of much unrest and violence. And just as the Irish emigrated to escape the social and economic ills which beset them, so the Negro migrated in large numbers from the South to escape the oppression of a landed oligarchy. Another interesting parallel stems out the Know-Nothingism and A. P. A.-ism of the sixties which denounced the Irish for their illiteracy and sought to keep them out of public office. The condition of illiteracy among many of the Irish, it must be remembered, was caused by the limitation on public education already mentioned. When the same charge is made against sections of the Negro population today, the cause is to be sought in the inequitable allotments for Negro education in certain States.

Of course, a great majority of white Americans condemn interracial injustices, just as in Ireland of the past many Protestants sympathized with their oppressed Catholic neighbors and often sought to relieve their burden even at risk to themselves. Now the Irish Catholic has an opportunity to extend to the underprivileged Negro the same charitable and

humane assistance that was extended to his forebears by Protestant friends in the days of their heaviest trial. Up to the days of O'Connell, Sean O'Faolain declares, the Irish were in a state similar to the Negroes *before* their emancipation. He seems to ignore the flagrant acts of discrimination that have frequently marked the history of the Negro in our day. The Civil War brought legal equality to the Negro, but socially and economically he awaits a second emancipation.

Irishman, German, Swede, Pole, Italian and Negro have worked side by side in the task of building America and developing her great industries. All but the Negro have reaped satisfying rewards. Released from a slavery that had at least provided shelter and food and some degree of comfort, he found little sympathy or opportunity when he became a competitor in a labor market pervaded by racial prejudice. It was true that for a while racial and religious intolerance made the lot of the Irish little better than that of the Negroes, but this antagonism was localized and comparatively short-lived. It did not prevent the Irish from winning secure places in commerce and industry, in the professions, in local and national politics. They became a power in the nation. They prospered. They were respected. They forgot, many of them, the friendless Negro who had sweated and toiled with them. Perhaps the reason was that the Irish-American, retaining so deep a loyalty to his motherland, allowed his democracy to pour itself exclusively into the struggle going on at home. His eyes turned so often to Ireland that he failed to notice the struggles of his colored neighbor to gain the liberty he himself so ardently prized and sought, by agitation and financial aid, to win for his distant kinsmen. The terrible memories of famine and death and persecution, nourished a sympathy that made the misery and hardships endured by the Negro seem inconsequential by comparison.

But those times have passed. The Irish Catholic can no longer hesitate to merge his interests wholeheartedly with the interests of the nation that shelters him. His potentialities for social service, if measured by the yardstick of his political achievement, are very great. By and large, he is close to the humbler classes; he knows their problems intimately; his religious training has taught him his responsibilities as a member of the social organism. His Catholicism is traditional. He has given the Church many of her

most distinguished priests and prelates. His missionary zeal has helped to carry the faith to the four corners of the world. No nation has done more to extend and preserve the influence of the Church. Likewise, no more potent influence on behalf of the Negro race in America, to many of whom religion is still a closed book, can be exerted than that which lies in the capacity of the Irish Catholic. In that cause he finds an inspiration and challenge in the work of Irish Catholic priests who have long been active in the interracial field. The names of priests like Father Ahern, Father Timothy J. Shanley, the late Father Christopher J. Plunkett, Monsignor W. R. McCann, the late Monsignor Bernard J. Quinn, and of the many laymen whose writings have appeared in the publications of interracial councils are an evocation to his sympathy and cooperation.

In common with other Catholic Americans, these Irish priests and laymen have succeeded in sustaining and extending interest among both Catholic and non-Catholic groups in what is sometimes described as the Negro problem. Parenthetically, not the problem of the Negro, but of the white American refusing to concede him his natural and state-given rights. To arouse interest in Negro conditions is the first requirement in any campaign to bring about social and economic rehabilitation. We may be sure that Catholic writers and speakers will not cease to plead this essentially just and Christian cause. What fruit their words will bear depends upon the response of the American conscience. Perhaps the indifferent will argue that a great deal has been done to help the Negro, that he is much better off today than he was, say, fifty years ago, that the lynchings and other acts of violence directed against his race have become comparatively rare, and that, under the New Deal, many of his more urgent needs have been provided for. This is merely to ignore the whole crux of the interracial program. The demand of the Negro is that he be recognized as an American, with *all* the rights and privileges and opportunities implied in the name. Of course, conditions today are not so bad as they were fifty or sixty years ago. If they were, we should certainly have good reason for despair. Aided by staunch friends and by his own initiative, talents and perseverance, the Negro has moved slowly forward. Individually he has scored triumphs that thoroughly refute the Kiplingesque notion of Negro inferiority. But the great body of American Negroes still labors against environmental, educational and

economic handicaps that, until they are removed will remain a challenge to the democracy and Christianity of America. "No greater thing could come to our land today," President Roosevelt has said, "than a revival of the spirit of religion. . . . I doubt if there is any problem — social, political or economic — that would not melt away before the fire of such a spiritual awakening."

I have too much faith in the country of my adoption to believe that the spirit of racism and racial ostracism will be permitted to remain unchecked. Irish Catholics recognize the debt their mother country owes to America for the help and support given to Ireland in her efforts to gain freedom. Their gratitude to the country where so many of their race found shelter and sustenance in the dark periods of Irish history can find no fuller expression than in striving to bring the full benefits of American democracy to the most oppressed and ill-favored section of the population. There is a nobility in this work that appeals to Irish chivalry, a religious significance that no conscientious Irishman can deny. I do not blame the Irish Catholic for his failure in the past to cooperate more fully in the interracial movement. I plead for him that he has not been fully aware of the Negro's plight. But as the work of enlightenment goes on and the needs of the Catholic missions are revealed, no specious or worldly reasoning can justify indifference or neglect on his part.

My own conviction is that among the Irish generally there is little real prejudice toward the Negro. Their innate tolerance should make them, therefore, leaders in the movement for interracial justice. There is much in the Irish character that responds to the fine qualities of the Negro — his loyalty, courage, his great good humor, his love of life, his lyrical talent, his ready response to kindness and friendliness. If he can be persuaded to translate his easy tolerance into active cooperation, the Irish Catholic, in his parish contacts, his social and civic activities, will exert a wide influence. His dogged idealism, kept alive in spite of centuries of political and social subjection, should bring to the cause of interracial harmony a new inspiration and a renewed hope. Let him remember the lines of Thomas Davis:

*" . . . it were a gallant deed
To show before mankind
How every race and every creed
Might be by love combined."*

COMMUNION BREAKFAST IMPRESSIONS

By MARGARET McCORMACK

These are days in which the air about us resounds with fair phrases and lofty pronouncements on the theme of National Unity. It is a striking fact, however, that considerations of questions of political and military import are almost entirely devoid of vision in-so-far as the relationship between these problems and already-existing social problems is concerned.

One is aroused to an awareness of this fact when a sudden group of small voices raises itself, and the silence with which this relationship is generally ignored becomes far more audible a thing than ever before.

On Sunday, November 17, the bi-monthly meeting of the Catholic Laymen's Union was held. This event consists of a Mass—at old St. Peter's Church—and Communion Breakfast to which not only the members of the Laymen's Union are invited but also the members of the Catholic Interracial Council, as a whole. The particular function had, as its guests, the Alumni Businessmen's Club of Fordham University.

To one who is neither a businessman, nor a member of the Negro race, but only a guest, the privilege of attending this gathering was a profoundly appreciated and edifying one. The sense of realization of how more efficaciously unity may be achieved through the medium of participation in the mutual riches of our Catholic Faith gives, of necessity, a renewed feeling of hope for the future of world-civilization. Here brother met brother in the common membership of the Family of the Trinity; here racism, social barriers were raised to the same Infinite level which

the Apostles achieved in that First Communion of Holy Thursday.

To some,—in fact to a far larger number than one would care to admit—the religious approach to the question of racial equality, racial justice between the Negro and the white races appears impractical in the extreme. Yet it is becoming more and more self-evident that Our Lord and Saviour Jesus Christ was no theorizer, no idealistic miracle-worker. The principles which He taught and practiced almost two-thousand years ago are serving to bind together, through mutual belief in these principles, businessmen and women of two races and to stir them to concrete organization in a far greater battle than any the world now knows: the battle whose victory will bring the reward of the Beatific Vision.

Nor was there anything impractical about the Communion Breakfast which followed the splendidly co-operative *Missa Recitata*. With the seal of Christship upon their hearts and upon their lips, the men and women who sat in communal spirit about the long tables and ate and chatted with the appearance of life-long acquaintanceship, brought practically and tangibly to fruit, in however limited a sphere, the Unity of action towards which we all aspire so earnestly. No hand-picked group of guests at a social tea could have been more congenially and wholeheartedly at ease. Raised to the level of Brotherhood with Christ, no men can be strangers one to another.

The oneness of purpose manifested itself in its most active form in the speeches which followed the breakfast. Opinions well-grounded on fact, on care-

In Front Of
Old St. Peter's



ful consideration of the tie between social and economic factors are often abstractly expressed by members of our journalistic and political group. Here were expressed not merely *opinions*: constructive solutions to the problems of unemployment among Negroes as well as among Catholic college youth were suggested.

Whether or not these solutions will be worked out remains to be seen. Cooperation and active contribution in the way of personal time and energy is, of course, needed. But that is not the issue which impressed me most forcibly. What I found most im-

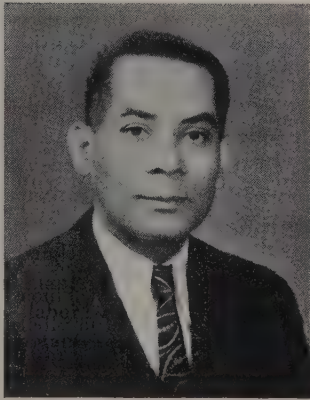
pressive, most important, was the fact that groups such as this can convene and discuss problems of national scope with a zest that is not only international, but Eternal, based on Eternal principles and Christ-philosophy.

What I carried away with me (and what, I trust, other carried away with them) was the reminder that in an America where there is a constant striving after unity, where mushroom patriotism springs up at the least coaxing, we should sometimes sit and ponder this fact: "The Negro is one hundred percent American."

A VENTURE IN PERSONAL HOLINESS

By EMANUEL A. ROMERO

In the April number of the *INTERRACIAL REVIEW* for the year 1934, an article appeared entitled *The Laymen's Union* by Reverend John LaFarge, S.J. The present article is intended to bring the history of the organization up-to-date. In 1939 the name was changed. It is now known as



"The Catholic Laymen's Union of New York."

Fourteen years ago a small group of colored Catholic laymen, representing the business and professional life of Harlem, met with Father John LaFarge, S.J., at his invitation, to consider the proposition of preparing themselves more adequately for leadership in the community, through study and personal sanctification. This venture in personal holiness was a noble experiment and throughout the years it has proven its worth.

As a first step towards the acquiring of personal holiness, an annual Retreat was inaugurated. The first one was held at St. Anthony's Mission at Tenafly, New Jersey in August, 1928. This place is the headquarters of the French Fathers of the African

Mission who are doing a remarkable and successful piece of work in the South among the Negroes. These priests are members of the Lyons Mission Fathers, and Very Rev. Father Lissner is Superior of the American Province. It is a large estate with several acres of land, situated on Bliss Avenue, right off the main highway and within easy access of New York City. The building used for housing the retreatants was originally erected as a dormitory for seminarians. It accommodated at one time several white and colored students studying for the priesthood, some of whom are now ordained and doing pastoral work in the United States and the West Indies. It is a two-story 18-room dormitory building, having sixteen private bedrooms, a dining room and upper and lower porches with a kitchen in the basement.

Year after year the members of the Catholic Laymen's Union journey to St. Anthony's Mission for their Annual Retreat, which lasts for three days. This annual pilgrimage has become quite an institution with an unbroken record of fourteen years. The Retreat is usually held around July 4 to include the holiday, as it has proven by experience to be the most appropriate time when most if not all the members can conveniently arrange their affairs to be away for the required three days. It is like a delightful week-end spent in seclusion for mental, physical and spiritual stimulation.

The Retreat usually begins at Vesper time on the first day, with Benediction and a short outline of the

plan and purpose of the Retreat. After Benediction the group retires to their respective room for meditation and contemplation, using for spiritual readings the *New Testament* and the *Following of Christ*. The last bell is rung at 11 p.m. and all lights are extinguished. The rising bell rings the next morning at 6:30 a.m. and after a half-hour recollection the group assembles in the Chapel for Mass and instruction. The *Missa Recitata* or Dialog Mass is recited by the group. As daily Communion is a vital means of making a successful retreat, Confession is heard on the first night of the Retreat and each member is encouraged to receive Holy Communion on all the three days following. After Mass there is a period for meditating on the First exercises of the Retreat, then breakfast is served.

The order of exercises for each day of the Retreat is the same. Besides the Mass, there are several conferences all held at stated periods in the Chapel, and they are followed by periods of meditation, reading and prayer. The Spiritual Exercises of St. Ignatius Loyola are followed and the course of the Retreat is usually left to the Retreat Master.

During the fourteen years we have had some excellent Retreat Masters. Each one in his own way and time has made a contribution to the life of personal holiness of the members of the Union which has enabled them to be more firm in their Faith.

The membership in the Laymen's Union is limited to Catholic business and professional men of the colored race, and such other persons as in the judgment of the Spiritual Director and the group are deemed "particularly qualified to take active part in the Union's program." The number is never more than twenty-five. These men represent communities, in addition to New York City, including Newark, N. J., Orange, N. J., Montclair, N. J., Brooklyn and even far away Richmond, Va. The names of a few of the original members are missing from this list, as for one reason or another some have had to resign and death has claimed two or three. Special mention, however, must be made of Mr. Elmo M. Anderson, editor of *Our Colored Missions*, who was president of the Union for several years from the beginning.

The second step toward personal holiness is by study and discussion. The union holds two meetings each month on the second and fourth Wednesdays. At these meetings the Life of Christ, the Life of St. Paul and his Epistles, one of the Encyclicals or some phase of the Liturgy is studied. Father LaFarge

usually gives the discourses. Some times we are honored by having some distinguished member of the Jesuit Order give the instruction and by questions and answers the members receive such added information as they need to interpret the teachings of the Church to their fellowmen.

With this background the members have gone into the community as members of the Lay Apostolate, living and moving among their families, friends and neighbors, radiating the life of personal holiness. Through the medium of public forums, by speaking engagements at various white and colored Catholic organizations, and by conferences with selected white groups, the work of the Laymen's Union has progressed from a group status to that of mass information. The Monthly Forums held at St. Mark's Hall in the parish of St. Mark the Evangelist in Harlem, during the years 1933-1937 were particularly outstanding. The Encyclicals of the Sovereign Pontiff were explained, especially those on Christian Education and Labor. "The talks to white Catholic K. of C. and Holy Name groups by members of the Union have produced the most favorable comments, and marked change from total apathy to keen interest and concern for cordial race relations."

Six years ago the Catholic Laymen's Union took steps to apply some of the principles learned during its period of training. Inspired by Father LaFarge, the C. L. Union cooperated in the forming of the Catholic Interracial Council. An Interracial Mass Meeting was held on the afternoon of Pentecost Sunday, May 20, 1934 at the Town Hall in New York City." This Council is made up of prominent white Catholics and the colored personnel are for the most part members of the Laymen's Union. The unique work of the Catholic Interracial Council needs no introduction.

At the beginning of this the fourteenth year of its existence, the Union has undertaken to further its influence by inaugurating a bi-monthly Interracial Communion Breakfast. Through the generosity of the Rev. Dr. Edward Roberts Moore, pastor of Old St. Peter's Church in Barclay Street, the first Mass of these Communion Breakfasts was held on September 15, 1940 in the Lower Church. The special guests on that occasion were the members of the Catholic Evidence Guild with their Spiritual Director, Father Le Buffe, S.J. The breakfast was served at the Terminal Banquet Room, 47 Vesey Street. Guests of the November 17 celebration were the undergraduate and

alumni members of the Business Mens Club of the Fordham University Business School. The plan is to invite a different group on each occasion in order to reach a larger number of representative white Catholics to bring home to them the value of interracial contacts and understanding.

It is a significant fact that there still remains a very large part of the white Catholic population to be reached in order that interracial consciousness might become more widespread. It is the thesis of Father LaFarge in his book *Interracial Justice* "that the interracial program, whether it be in the field of example and prayer, or education or constructive action, is best promoted by small groups of conscientious, educated, and intelligent Catholics of both races working together methodically and continually, under competent spiritual direction."

We have gone a long way toward achieving some success in this field and if the groups we hope to reach are multiplied manifold, there is hope before long that interracial contacts will no longer be a thing to strive after, but will represent the application of the message of our Holy Father, Pope Pius XII, given us in his first Encyclical, *Summi Pontificatus*: "The difficulties, anxieties and trials of the present hour arouse, intensify and refine, to a degree rarely attained, the sense of solidarity in the Catholic family. . . . To the laity is entrusted a mission than which noble and loyal hearts could desire none higher nor more consoling. This apostolic work, carried out according to the mind of the Church, consecrates the layman as a kind of 'Minister to Christ' in the sense which Saint Augustine explains as follows: 'When, Brethren, you hear Our Lord saying: where I am there too will My servant be, do not think solely of good bishops and clerics.' You too in your way minister to Christ by a good life, by almsgiving, by preaching His Name and teaching to whom you can. . . . He who remains firm in his faith and strong at heart knows that Christ the King is never so near as in the hour of trial, which is the hour of fidelity. With a heart torn by the sufferings and afflictions of so many of her sons, but with the courage and the stability that come from the promises of Our Lord, the Spouse of Christ goes to meet the gathering storms. This she knows, that the truth which she preaches, the charity which she teaches and practises, will be the indispensable counselors and aids to men of good will in the reconstruction of a new world based on justice and love."

AS YOUTH SEES IT

EDITED BY YOUTH

There has never been a time when youth has been so abruptly transported from the state of callow inexperience to that of grave social responsibility. The testing-field, whereon endurance and strength and judgment were achieved through attempts and failures and re-attempts, is no longer a possible phase in the lives of our generation. We, the students, must be the pilots as well.

Unfortunately, the extent of this *pilothood* is generally considered to be merely militaristic, economic or political. The young men of a nation must be trained for active soldiery; they must be prepared to preserve the economic security of the nation to which they belong; they must be schooled to the opposition of all groups or theories which seek to hinder political freedom.

Yet in the words of those who would impress upon us our tremendous duties towards society and State, there is presented no solution, no possible weapon is offered whereby much-needed courage may be gained.

Here again it is left for the Church alone to speak, out of Her deep-rooted and far-seeing wisdom, words of advice. And where does she begin? In the words of Archbishop Cantwell of Los Angeles when he spoke before the Sixth National Congress of the Confraternity of Christian Doctrine, She tells us: "No mere external readjustment of social and economic conditions will save the world. Reform is of the person, of the human agents that make society. All human activities in the political, social and economic spheres involve ethical principles which we ignore only at our dire peril. Government has a sanction above that conferred by mere force of numbers, for all authority is from God. Youth must be convinced that religion has a vital relation to all the problems; that it is wisdom in the highest sense, without which the elementary and narrow wisdom of human logic and technical skill is inadequate to lead man to his real destiny. . . . Young men and young women of America, in the great anguish that has come upon the world for its later sins, the eyes of the nation turn to you to retrieve our losses, to lead us away from the mortal hatred and the lust for gain that has rent and torn our generation; to bring us to true peace and the brotherhood of man under the loving Fatherhood of God."

To those of us who are Catholics, these words: "the brotherhood of man under the Fatherhood of God" have a not-unfamiliar ring. Most of us have heard this thought expressed before. But most of us, with the usual unfortunate smugness which is so common to Catholic-educated youths, have done little more than listen to these words. We were unable to see their seriousness or the need for their practical application even in our own little lives.

Again Archbishop Cantwell tells us: "You are no mere echoes of a racial myth, a malignant ethic that makes men

like wild forces of nature. You are not the victims of the savage doctrine of class-hatred. You come not as men insidiously led, but as free men who obey, to show the quality of our blood, as a guard of honor, to defend the things we hold dear."

Almost nineteen hundred years ago St. Paul wrote in his most powerful Epistle, of the surpassing magnitude of the sins against Charity. Generations of young men and women before ours have read these words under persuasion of their elders, under tutelage of their Churches, Catholic or otherwise. Those who remembered the need for Charity, stand out as the greatest sufferers, the most-mocked men of their eras: they also remain as shining examples of contributors to the progress of human betterment:— they are the Saints and their success is eternal. The *forgotten men* are those who remembered not the words of the Apostle. There have been too many *forgotten men*.

If we consider the world about us, it is not difficult to trace its current evils to abuses against Charity. Every man's desire to achieve success, personally, is a good thing: ambition is not to be frowned upon. What we *must not* condone in this type of ambition is the co-ambition which would have no other man succeed, which would prefer to see the other man fail. It is for this reason that the employer and the employee, each dreading the other's superior achievement and fearing the other's superior authority, are constantly at war. Men have made racial issues out of what were merely the differences resulting from natural social strata. Wars seek to excuse themselves on the ground of racial superiority.

"... We have forgotten that citizenship, efficiency or culture are no substitutes for the world-saving power of Christ. . . . We have loved the type of knowing that is curious of mere detail the shrewd factual knowledge that likes the savor of material things—the knowledge that exalts the flesh and the pride of life," Archbishop Cantwell tells us.

We who are privileged to read his words, who are fortunate enough to have guidance and advice from that Church whose wisdom has proven itself greater than the petty wisdoms of political and social theorists, should pattern our lives accordingly. We can do this by forgetting pride of race, of birth, of position and remembering only Charity. Then, perhaps, with the ascent of our generation there shall begin to shape itself a civilization wherein lies no inequality, no hatred, no political and economic rivalry. Perfection cannot be achieved in a generation, but the task of destroying imperfection is open to us: and it *can* make Utopia less distant and Eternal bliss a thing more easily comprehended.

—MARGARET McCORMACK

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The Interracial Unit of the Fordham University School of Education (the announcement of which was printed in our September column) got off to a flying start at its first meeting, October 22nd. Officers were elected, the chairmanship going to Maureen Dowling and the post of Secretary to Alice Little. Dr. Harry McNeill has been named faculty advisor to the group for the coming year. Meetings will be held weekly and an active program is planned.



PLAYS And A Point Of View

By THEOPHILUS LEWIS

ETHEL WATERS AND LESS IMPORTANT MATTERS

Starred in *Cabin in the Sky*, a colored musical comedy of uneven merit, Ethel Waters is again demonstrating her ability to lift a second-rate production up to the level of first-rate entertainment. In her first dramatic role Miss Waters interpreted a character which, if committed to the hands of a less capable actress, could have been made a ludicrous burlesque or caricature. She has a similar task to perform in her present assignment. It is her skill which gives the production a measure of the maturity and dignity which belong to comedy. Otherwise it would be a not too hilarious farce.

The story turns on the efforts of the forces of good and evil, respectively represented by The Lord's General and Lucifer Jr., to win the soul of Little Joe Jackson. Their principal human instruments are Petunia, Little Joe's wife, and Georgia Brown, his paramour. The efforts of the celestial and infernal forces to out-smart each other, with Little Joe wavering between the two, result in numerous comical situations, which unfortunately too often slip down from comedy to burlesque, except when Miss Waters dominates the scene. Katherine Dunham, who plays the temptress, also avoids the farcical note, and incidentally contributes some exciting dances to the show.

A commendable feature of *Cabin in the Sky* is that it does not depend on cork or extravagant make-up to produce merriment, but derives its humor solely from its situations. Which must be an innovation or landmark or something, for the tradition of the blackface comedian in colored musical shows on Broadway goes back to time beyond the memory of man. The musical score is catchy and the settings are in sound taste. And it is the cleanest musical show I have seen in five years, if not twice that long. Believe it or not, there is not a single smutty or suggestive line in the script.

Rex Ingram, who played De Lawd in the screen version of *The Green Pastures*, has the role of Lucifer, Jr., Todd Duncan is The Lord's General and Dooley Wilson is Little Joe. All of them give acceptable performances but are not quite able to escape the burlesque mood. The story is by Lynn Root, the lyrics by John Latouche, and the music by Vernon Duke. Produced by Albert Lewis, in association with Vinton Freedley, *Cabin in the Sky* is playing in the Martin Beck.

Most recent of numerous attempts to establish a dramatic theatre truly representative of Negro life is that of The Negro Playwrights' Company, and their first offering is *Big White Fog*, by Theodore Ward, presented in Harlem's Lin-

coln Theatre, a playhouse future stage historians will probably refer to as the birthplace of Negro drama. Both producers and production are deserving of more space than is presently at my disposal.

The producing staff apparently includes a controlling body of Communists or fellow travelers, and the play is forced to deliver an obvious Marxian message. I say the play is *forced* to orate Marxian dialectic because there are convincing signs that its script and trend of action have been revamped to conform to the current party line. The first two acts of *Big White Fog* are an authentic portrayal of the two dominant conflicting social forces of Negro life, the idealistic and the materialistic. The scene is Chicago's North South Side. The story begins in 1922. Victor Mason, an idealistic Negro embraces Garveyism, as thousands of spiritually inclined Jews had the same time turned toward Zionism. Dan Rogers, his brother-in-law, follows the path of conservatism. He leases an apartment house, cuts it up into cubicles, and profiteers on the black migrants from the South who must have a place to sleep, regardless of the cost. He believes in the great-man, rather, the rich-man theory of history; that is, that the worth of a people is determined by the number of big shots it can produce. If he and like-minded Negroes become rich and important, he believes, their puissance will lift the whole race to a plane of equality in America. But to Victor the status of the individual is insignificant. The grandeur of the race is the only thing that counts, and to become a grand race Negroes must return to their homeland in Africa.

Victor sacrifices for the race while Dan saves for the race, appointing himself, of course, permanent trustee. Only at one point do Victor and Dan see eye to eye. Both admit that they, and all other Negroes as well, are wandering in a big white fog of race prejudice, and that all of us must fight our way through the fog before we can find the straight road of race progress. The issue is which one of the shadowy trails leads out of the fog. Victor and Dan are not antagonists, but rivals, each believing his preferred strategy offers the best hope of defeating their common enemy. This is a novel improvisation by the author, who enlarges Brunetière's theory of drama to include an elimination contest.

For two acts the tense conflict of ideas and temperaments results in one of the sanest and strongest plays of Negro life I have ever encountered. At the moment I can think of only one that surpasses it, Wallace Thurman's *Harlem*. But in the third act the red hand of Stalin appears, producing an effect as grotesque as the billboard lithographs of handsome gentlemen and lovely ladies on which prankish youngsters have penciled goatish beards and walrus mustaches. I am not concerned just now about the merit of Marxism as a solvent of human problems. I am only pointing out that in the present instance its injection into the plot distorts and mars an otherwise mature and persuasive play.

The introduction of unrelated material causes an immediate slackening of dramatic tension and a corresponding flagging of spirit among the acting company. Up until the time when the play degenerates into a tract the acting is true and vivid, and, in two or three instances, sparkling. Canada Lee, as the idealist, and Hilda Offley, as his faithful wife, Alma Forrest, as their daughter, and Edward Fraction,

the conservative materialist, are outstanding in a cast practically all of whom deserve honorable mention. It is only when the heavy hand of propaganda is laid upon them that they become stilted and self-conscious.

One might wish that the Marxian bias were not an indication of fixed policy on the part of The Negro Playwrights. They certainly possess a more impressive array of talent, experience and knowledge of the theatrical arts than any other group which has attempted to develop an indigenous dramatic theater among Negroes. They are not likely to succeed, however, if they continue to subordinate sound drama to Communist propaganda, as they have done in their initial production. This is not to say that radical ideology necessarily weakens a play. There can be stirring revolutionary drama, of course; but it must be revolutionary in its original conception. For example, *Waiting for Lefty* or *The Cradle Will Rock*.

But here a question of artistic integrity presents itself. Are the Negro Playwrights interested in developing a Negro theater or a Leftist theater? They know quite well, of course, that the function of the theater is to reflect the whole cultural life of the group or community of which it is a part. Whatever revolutionary forces are at work among Negroes should be represented in their drama. But those forces should not be exaggerated or made to appear more significant on the stage than they actually are in life. It is the privilege of The Negro Playwrights to make their theater a forum for the propagation of whatever social or economic theories they profess. They will be less than honest, however, if they attempt to palm off their Communist cell for a Negro theater.

FROM HERE AND THERE DURING THE MONTH

● SCIENTIST EXPLODES NAZI RACE THEORY

Berkeley, Calif., Oct. 29. — Adolf Hitler's propaganda theory regarding the racial superiority of the so-called Nordic races, and particularly the Germans, was branded "the bunk" by Dr. Robert H. Lowie, professor of anthropology in the University of California this week in a forum discussion among faculty members.

Discussing the status and role of racial minorities and the development of civilization, Dr. Lowie said:

"Historical accidents such as migrations of peoples probably cause the differences between higher civilizations and backward peoples. . . . The opportunity for the exchange of ideas is a large factor in the development of culture. Even in a people which has remained fairly pure, such as the Poly-nesian, the culture changes rapidly.

"The same people who make up the modern European nations were considered barbarians by the Romans in the time of Caesar — barbarians wholly incapable of higher civilization."

● PENNSYLVANIA ELECTS SIX NEGRO LEGISLATORS

Philadelphia.—Six Negroes, five from here and one from Pittsburgh, were elected to the Pennsylvania State Legislature Tuesday, all on the Democratic ticket.

Philadelphians elected were: William A. Allmond, undertaker; Edwin C. Young, tradesman; Dr. Edwin Thompson, dentist; the Rev. Marshall L. Shepard, Baptist minister and Ralph T. Jefferson, business man.

Young and Jefferson were elected for the first time. The Rev. Mr. Shepard is a former member of the Legislature. Allmond and Thompson were reelected.

Attorney Homer Brown of Pittsburgh was returned to the Legislature for the fourth time on the Democratic ticket.

● CHINESE IS WINNER OF ESSAY ON NEGRO

Peter Joseph Seng, a Chinese, won the essay contest on the Negro martyrs of Uganda conducted by St. Benedict the Moor mission to promote an interest in these heroes of the Church in Africa and the Catholic apostolate among the colored people in this country. Announcement of the winner is made by the Rev. Philip Steffes, O.F.M. Cap., pastor of St. Benedict's.

The second best essay was submitted by Mary Alice Rasche, a Mercy high school student. A total of 700 essays was received. Mr. Seng is a Chinese Catholic student at Marquette University.

● COLORED PILGRIMAGE TO TORRESDALE SHRINE

Philadelphia, (N.C.W.C.)—Once again the beautiful grounds of St. Michael's Shrine of the True Cross, at Torresdale, has been the scene of a devout pilgrimage from colored parishes. Many former students from the schools taught by the Sisters of the Blessed Sacrament gathered at the shrine to honor the relic of the True Cross and to beseech God for the favors they needed. Some 500 persons from the colored parishes in Atlantic City, Baltimore and Wilmington joined in the services.

● ROBERT J. FRAZIER HONORED BY CHURCH AND LAY GROUP

Robert J. Frazier, who was grand marshal of the Holy Name parade in Jersey City, N. J., on Sunday, October 13, was honored with a testimonial dinner last Sunday at the House of Friendliness in Jersey City. More than one hundred admirers of this recent Negro convert to the faith were present at the affair, and voiced their beliefs that the Church "alone holds the solution to America's so-called racial problem."

Mr. Frazier is a member of the Holy Name Society of the Church of Christ the King, Jersey City church for colored Catholics. His parish society led all Jersey City societies

in the parade of 40,000 men. He is the first member of his race to be grand marshal of any of the annual Holy Name Society demonstrations in the archdiocese of Newark, and he is perhaps the first to receive a similar honor elsewhere in the country.

Father Fagan, spiritual director of the Holy Name Society, presented the guest of honor with a testimonial gift. Mr. Frazier, in accepting the gift, expressed his thanks in an inspiring and modest address.

—Catholic News

THE CREDO OF THE UNIVERSITY OF SAN FRANCISCO

It believes in God.

It believes in the personal dignity of man.

It believes that man has certain natural rights which come from God and not from the state.

It therefore is opposed to all forms of dictatorship, holding the philosophy that the "total man" (totalitarianism) belongs to the state.

It believes in the sanctity of the home, the basic unit of civilization.

It believes in the natural right of private property, but likewise that private property has its social obligations.

It believes that labor has not only rights, but obligations.

It believes that capital has not only rights, but obligations.

It is vigorously opposed to all forms of "racism," persecution or intolerance because of race.

It believes that liberty is a sacred thing, but that law, which regulates liberty, is a sacred obligation.

It believes in inculcating all the essential liberties of American Democracy and takes open and frank issue with all brands of spurious "democracy."

It believes, briefly, in the teachings of Christ, who held that morality must regulate the personal, family, economic, political and international life of men if civilization is to endure.

● RACE STRIFE DEPLORED AT CLERGY CONFERENCE

Milwaukee, Oct. 26.—The fundamental doctrines of the Church regarding the Fatherhood of God, the brotherhood of man and the unity of races were stressed at a meeting here of the Clergy Conference of the Middle West on Negro Welfare.

At the opening Mass the celebrant was the Rev. Charles Murphy, of Cincinnati, president of the Conference. The Rt. Rev. Msgr. Albert G. Meyer, Rector of St. Francis' Seminary, preached the sermon.

"Ignorance," he said, "is not the only cause of the racial problem. Rather, indifference, apathy and prejudice have been at the bottom of racial troubles."

The need of more priests and nuns in the Colored Apostolate was emphasized by the Rev. Vincent Smith, S.V.D., the only colored priest attending.

New officers were: The Rev. Raymond Backhus, Cincinnati, chairman; the Rev. Edward Luis, S.V.D., Chicago, vice-chairman, and the Rev. John F. Ryan, Chicago, secretary-treasurer.

BOOKS

DUSK OF DAWN. By W. E. B. DuBois. Harcourt-Brace. New York. 334 pages. \$3.00.

Dr. DuBois seems to grow more prolific as he grows older. His books are rolling off the presses with decreasing intervals between them, and he shows no sign of declining in vigor of thought or clarity of expression. His most recent volume is labeled an autobiography but it is not in the usual sense of the word. None of the intimate experiences and confidential revelations we expect to encounter in a man's story of his life are included in the narrative, no mention of his personal triumphs and defeats. The omissions are deliberate. The author is concerned only with the facts and experiences which have helped to form his attitude toward the world and his convictions on interracial relations. He calls his effort an autobiography of a race concept.

Dr. DuBois has been conspicuous in the race struggle for a third of a century. Virtually always in a minority, he has seen most of his ideas accepted by his contemporaries and adopted as fixed principles of race action. By the time his point of view was generally accepted he had usually taken a more advanced position, remaining in a militant minority, frequently a minority of one. His alertness to changing conditions has given some observers the impression that he is unpredictable and bellicose. It would be fairer to say, perhaps, that he has refused to let his mind sit down and rest.

Few informed people would assert that Dr. DuBois has been a wholly pacific influence in interracial relations. No other Negro leader has engaged so continuously and so furiously in controversy. But most of his differences with opponents within his own race have been over matters of expediency rather than points of principle. He has been opposed, for the most part, by men wedded to ideas and policies rendered obsolete by the trend of events.

Readers who are old enough to be contemporary with the rise of DuBois as a leader of Negro thought will find in the present volume little they did not already know about his opinions. It is largely a restatement of his program for race progress with which they have long been familiar. Younger readers, however, will discover the clearest synthetic philosophy of race action yet produced by a Negro thinker, at least in the United States. Both young and old readers will appreciate the convenience of possessing the whole Du Bois text in a single handy volume.

Its text forms the matrix of the ideas and premises which he has developed from various angles in earlier works. Du Bois has never fallen into the error of over-simplifying the

race struggle, as so many Negro leaders have, and the variety of his approaches to the central problem has often confused his associates, leading them to believe that he has reversed his position. Actually, his attitude on interracial relations has remained essentially unchanged since he first came into prominence. For a man who has written and talked so much over so long a period of time his ideas show an astonishing consistency.

These ideas, of course, are by no means invulnerable to criticism. He has shaken himself loose from the provincialism so prevalent in Negro thought but has fallen into the fundamental fallacy of modern materialism. Like so many thinkers who were prominent toward the end of the last and at the beginning of the present century, he is inclined to believe that economic determinism will provide the master key to the solution of the world's social problems. The efficacy of religion and morality as dynamic social forces seem to have escaped his attention.

One feature of the present volume which has been less noticeable in his earlier works is a tendency toward self-criticism. Contrary to general impression, DuBois is by no means convinced of the infallibility of his own opinions. All through the book there are passages in which he re-examines his opinions and in frequent instances he exposes the error in a belief he formerly held. It is its intellectual candor, perhaps, which makes the present volume the most adequate exposition of his philosophy Dr. DuBois has yet given us.

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